

ੴ ਐਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ੴ

PRICELESS DIVINE DIAMONDS

(ਈਸ਼੍ਵਰਾਤਮਕ ਅਮੁਲਜ਼ ਲਾਲ)

SRIMAN SANT ISHER SINGH JI RARA SAHIB WALE

1. HUMAN LIFE IS RARE

ਆਸਾ ਮਹਲਾ ੫ ॥

Aasaa, Fifth Mehl:

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

This human body has been given to you.
This is your chance to meet the Lord of the Universe.
Nothing else will work.
Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel
of the Naam. ||1||
(Sri Ang 12, Sri Guru Granth Sahib Ji Maharaj)



ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੂ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥
You shall not obtain this human body again; make the effort - try to achieve
liberation!
(Sri Ang 220, Sri Guru Granth Sahib Ji Maharaj)



ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ ॥
ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ ॥੩੦॥
Kabeer, it is so difficult to obtain this human body; it does not just come over and
over again.

It is like the ripe fruit on the tree; when it falls to the ground, it cannot be re-
attached to the branch. ||30||

(Sri Ang 1366, Sri Guru Granth Sahib Ji Maharaj)



ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥੩੧॥੭॥
O Lord, please forgive Your slave now, in this life, so that he may not have to return
again to this terrifying world-ocean. ||31||7||

(Sri Ang 1104, Sri Guru Granth Sahib Ji Maharaj)



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear.
No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace -

Chant And Meditate:

True In The Primal Beginning. True Throughout The Ages.

True Here And Now. O Nanak, Forever And Ever True. ||1||

(Sri Ang 1, Sri Guru Granth Sahib Ji Maharaj)



Waheguru Waheguru Waheguru Waheguru Waheguru

6-8-65



It was 6-8-65 yesterday, this destructible, changeable, misery-roop body finished its 58th year and entered 59th year, but I (which is Soul) have no birth or death nor any age. So long as I was ignorant and kept believing myself to be body instead of Soul, my mind remained extremely sad and agitated. But with Guruji's blessings, the moment I realised my true self, I have existed beyond this destructible body, in supreme bliss and free from the cycle of birth and death.

ਜਨਮ ਮਰਨ ਹੈ ਦੇਹ ਕੋ, ਭੂਖ ਪਿਆਸ ਹੈ ਪ੍ਰਾਣ।

ਤੂੰ ਸਾਖੀ ਸਹਿਜੇ ਅਚੱਲ, ਸ਼ੱਕ ਨਾ ਇਸਮੇਂ ਮਾਨ।

janam maran hai dēh kō, bhūkh pi'ās hai prāṇ

Tū sākhī sahijē achal, shak nā isamē mān

That's why age is that of the body and not of the Soul.

ਸ਼ਾਂਤੀ ਔਰ ਵਿਖੇਪਤਾ, ਦੋਨੋਂ ਮਨ ਕੇ ਧਰਮ।

ਤੂੰ ਸਾਖੀ ਸਹਿਜੇ ਅਚੱਲ, ਇਸਮੇਂ ਨਾਹੀਂ ਭਰਮ।

Shāntī aur vikhēpatā, dōnō man kē dharam

Tū sākhī sahijē achal, isamē nāhī bharam

Thus, peace and commotion are innate dispositions of the mind and Soul is their witness. If we have two drawings on a piece of paper, one is of a still horse while other that of running horse, paper is the witness to both. Similarly, Soul is forever stationary. Concentration and negativity are both mind's states. Soul is self-existent, is absolute and Samadhi-roop. It is unique and aloof from the body.



2. SUPREME EFFORT



The Soul (jeev atma) has taken on this human form, which is a golden chance for it to realise Self and achieve supreme bliss; that can only happen by doing sewa, bhagti and gaining spiritual knowledge. The supreme effort is to be able to taste the pleasure of freedom from cycle of rebirths while still being in the body, to guide others about Self, and to get a permanent formless avastha after this body withers away.

The body remains in mother's womb before blood and semen meet, then birth, childhood, youth, and old age etc. and finally it dies. But Soul, being formless, is witness to all these stages of life. It watches this play and leaves the body on death like a snake that sheds its old skin and never looks back.

ਵਕਤੇ ਗੁਜ਼ਰਾਨ ਮਿਹਰ ਗੁਜ਼ਰ ਜਾਤਾ ਹੈ,
ਇਨਸਾਨ ਆਤਾ ਹੈ ਔਰ ਆ ਕੇ ਮਰ ਜਾਤਾ ਹੈ ।
ਹੈ ਜ਼ਿੰਦਾ ਜਾਵੇਦ ਔਰ ਨੇਕ ਅੰਜਾਮ,
ਜੋ ਆ ਕੇ ਕੋਈ ਕਾਮ ਭੀ ਕਰ ਜਾਤਾ ਹੈ ।

Vakatē guzarān mihar guzar jātā hai

Insān ātā hai aur ā kē mar jātā hai

Hai zindā jāvēd aur nēk anjām

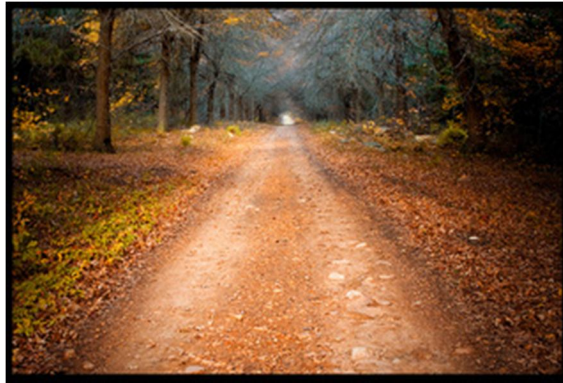
Jō ā kē kōī kām bhī kar jātā hai

The relation between body and soul is like that of house and householder, or that of horse and horse rider. The horse is given to the rider to go complete a specific task and is taken back after a fixed time. Similarly, the Soul rider-roop has got possession of this body horse-roop for a short time only. Waheguru Ji, the owner, will take it back at a predetermined time. One should try to complete the task of realising God before that time is up. With GuruKirpa and blessings of Sangat, the Soul is going to make this body perform the task in the form of sewa, bhagti and knowledge. In ancient times, this task was done through intense penance and Yoga Abhiyaas but since the bodies do not have that kind of strength or the age any

more, it has been substituted with Bhagti and Pranayam. Purification and concentration of mind results in BrahmGyan, and finally God is realised.



3. REALISATION OF GOD



One does not have to go to mountains, woods, or solitary places to find God; this search is done within us. Waheguru Ji is established inside everybody but the journey to find Him cannot continue if there is no purity and concentration of the mind, which is something that is obtained by Guru Sewa and undying devotion to Waheguru Ji. And the blessings of sewa are gained by coming in the sanctuary of Guru Mahapurashs. And that sanctuary and Sadh Sangat is obtained with great fortunes only.

ਵਡਭਾਗੀ ਸਾਧਸੰਗੁ ਪਰਾਪਤਿ ਤਿਨ ਭੇਟਤ ਦੁਰਮਤਿ ਖੋਈ ॥

By great good fortune, one obtains the Saadh Sangat, the Company of the Holy.
Meeting them, evil-mindedness is eliminated.

(Sri Ang 617, Sri Guru Granth Sahib Ji Maharaj)



ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੈ ਬਿਨੁ ਸੰਗਤਿ ਮੈਲੁ ਭਰੀਜੈ ਜੀਉ ॥੩॥

Without good fortune, the Sat Sangat is not found; without this Sangat, people are stained with filth and pollution. ||3||

(Sri Ang 95, Sri Guru Granth Sahib Ji Maharaj)

That is why this human form is considered rarest of all 84 Lakh life forms. The path becomes easy to travel when Satsang is obtained and God is easily realised through Sangat of holy men. The worldly affairs are easily handled if one knows the right way (jugat) of dealing with them. Similarly, correct jugat is needed to realise Waheguru Ji instead of force and highhandedness. Jugats like sewa and worship as told by Maharapurshs who have achieved this goal with ease are greatly helpful for the seekers.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥

ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥੨॥

O Nanak, meeting the True Guru, one comes to know the Perfect Way.

While laughing, playing, dressing and eating, he is liberated. ||2||

(Sri Ang 522, Sri Guru Granth Sahib Ji Maharaj)



4. NAME THEORY



The following four things are crux of all major spiritual Granths:

1. Actions (ਕਰਮ)
2. Worship (ਉਪਾਸ਼ਨਾ)
3. Knowledge (ਗਿਆਨ)
4. Science, Knowledge (ਵਰਿਆਨ)

Our soul is the son of Waheguru Ji because it is a part of Him. He is a prince that has lost his identity due to ignorance. By coming in this human form, and with blessings of the Guru and Sadh Sangat, he has to realise his true self and the real and unbreakable relation between him and the Lord, so that he can finally obtain supreme bliss and peace by merging into Him. There are three faults in man that are separating him from his Waheguru otherwise He is closer than even our hand and feet. These are:

1. Filth (ਮਲ)
2. Posion (ਵਿਖਸ਼ੇਪ)
3. Achromatism (ਅਵਰਨ)

By discarding filthy actions, the poisonous fruits of which are blinding the mind, one can transform them into positive actions.



5. PURITY OF MIND



Stay away from filthy deeds like Alcohol, meat, eyeing someone else's woman or man, gambling, stealing, lying, betraying, bribery, etc. and invest in good, honest actions. Be charitable, take bath at Amrit Vela, keep body clean and pure, do sewa, practice restraint in kaam (ਬ੍ਰਹਮਚਰਜ). These actions clean and purify the mind. Only a clean mind can become calm and enjoy the joys of absolute concentration.

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥੮੭॥

Kabeer, you have found that place which you were seeking.

You have become that which you thought was separate from yourself. ||87||

(Sri Ang 1369, Sri Guru Granth Sahib Ji Maharaj)



6. CONCENTRATION OF MIND



Positive, selfless actions are devices for the purification of the mind. Then, an interest to increase the concentration of mind develops within. This concentration is achieved by devotion and worship and through Gurbani Paath, Kirtan and Veechar. The Jaap of Mool Mantar also brings the mind in contemplation mode. Then there is the path of Simran which is of two types - Jaap (ਜਾਪ) and Ajappa (ਅਜੱਪਾ).

Bani is of four types :

1. Baikhari (ਬੈਖਰੀ)
2. Madhma (ਮੱਧਮਾ)
3. Pasanti (ਪਸੰਤੀ)
4. Parra (ਪਰਾ)

Then there is the *Anhad Shabad*.

Baikhari Bani is when Waheguru name is recited with tongue.

Madhma Bani is recited in the throat without the use of tongue.

Parra Bani is when Waheguru Jaap is done in the navel.

Rewards:

A Baikhari is 1 unit reward.

Madhma has 10 times the reward of Baikhari

Parra has got 1000 times more reward than Baikhari

Anhad Shabad happen in the forehead.

Trikuti, the knot of the three qualities, is untied and then the Tenth Gate opens up, consciousness reaches its Sachkhand and attains eternal rest.

Firstly, it is important to have infinite love and devotion in the physical Saroop of

Guruji. Use this love and concentration to do Simran of GurMantar. Similarly, focus entire attention on the root of two eyes and the nose. With practice and devotion, a time will come when light will appear there and *Anhad Shabad*, the celestial sounds will be heard which will give immense happiness to the consciousness. With more Abhiyaas, longer periods of such concentration will be achieved and Avastha will keep rising towards upper levels. Crossing spiritual states like Sahansdal Kanwal (ਸਹੰਸਦਲ ਕੰਵਲ), Trikuti, Dasam Duar, Sunn, and Sachkhand, it will finally merge in the indescribable, limitless Supreme Being. The welfare of human form lies in renouncing worthless desires and obtaining real knowledge instead.

The entire universe is Hari-roop but it is hard to admit it due to our ego and attachment. Because of this ego and attachment, the cycle of birth and death continues. We can receive love of God only when we hand over our mind to Guruji. Lord's love is emancipator and destroyer of all negativity. Just like liking for someone does not develop without looking at their qualities and form, similarly love for Waheguru Ji does not cultivate in the heart until we look and appreciate His infinite qualities and countless forms.



7. TWO CHARACTERISTICS OF SINS (VISHEY)



1. Discontentment (ਅਤ੍ਰਿਪਤੀ)
2. Opposition against guidance (ਰਾਗ-ਦ੍ਵੈਸ)

That is why there is no happiness in Vikaars, only dissatisfaction and unrest.

Question: What should a person do?

Answer: Just meditate on the Naam and the Self.

Question: What are the means of salvation?

Answer: Sanctuary of the Lord and with Guruji's blessings, contemplation of Self with pure and clean mind.

Question: What is eternal substance (ਨਿੱਤ ਪਦਾਰਥ)?

Answer: Only that Brahm is eternal and nothing else.

Question: What is destructible (ਅਨਿੱਤ ਪਦਾਰਥ)?

Answer: Maya and Maya's playground - this world, is destructible.

Question: Which person is worthy enough to be praised?

Answer: Someone who is free of Raag-Dvesh, and from life and death is praiseworthy.

Mind's nature is to exist in Happiness and Sadness. This state is overcome by Samadhi-roop effort.



8. TOP FIVE REWARDS OF SALVATION



1. **Protection of Knowledge (ਗਿਆਨ ਰਖਸ਼ਾ)** - Just like Waheguru, realisation of one's self is never forgotten despite the actions.

2. **Meditation (ਤਪੱਸਿਆ)** - To be able to exist free from desires is the supreme meditation.

3. **Non-existence of wrong speech (ਵਿਸ਼ਨਾਦ ਅਭਾਵ)** - To not indulge in worthless debates and to not be stubborn.

4. The reward of Salvation is a total lack of suffering; a state when one does not feel any sadness at all.

5. To be in ecstatic state all the time i.e. to exist carefree in the state of supreme joy. With the Abhiyaas of Gyan Yog, a liberated person considers the entire world and its materials, body and its activities, mind and its thoughts to be just another form of the forever-joyful Soul. That is why, eternal happiness and joy remains inside such person.

(i) Those who have been able to renounce the consumption and expectation of worldly joys does not care one bit about the world and its mundane affairs.

(ii) Those who have practiced the art of true solitude have freed themselves from worldly traps.

(iii) Those who have made the effort to do sincere Abhiyaas will surely find this eternal bliss.

(iv) Ignorance-driven attachment is the cause of birth, death and rebirths. Its only by renouncing this attachment one can set himself/herself free and fill life with real happiness.

9. WAYS OF CROSSING THIS WORLDLY OCEAN



1. Renunciation (ਵੈਰਾਗ),
2. Bhagti (ਭਗਤੀ); and
3. Knowledge (ਗਿਆਨ)

No spiritual accomplishments can happen without renouncing rasc of the body; these bodily pleasures must be renounced if one wants to taste the fruits of supreme bliss. Childhood is the age of ignorance, while old age is the age of weakness and illnesses. Therefore, true spiritual efforts can happen only in the youth.

There are four types of devotees

1. Those who pray for the sake of worldly materials, e.g. wife, son, money, property, respect, fame, etc. This is the first stage.
2. Those who worship Waheguru for happiness in the next world (place in heaven) etc. This is the second stage.
3. Those who renounce all worldly and next world's desires and worship Waheguru for meeting Him only. This is the third stage.
4. Those who consider Waheguru Ji to be their own Saroop and meditate on the Self. This is called Abheda-Bhagti (ਅਭੇਦਾ ਭਗਤੀ) and is most dear to Waheguru. This is the fourth stage.

10. FOCUSED MIND



The more concentration of the mind improves, the more happiness and peace is obtained. A Dhayaan is when mind is able to fully contemplate on the Gurmantar and Guru Saroop for 12 seconds. When mind becomes stationary for half an hour, it is called a Samadhi. And by doing such samadhis, one can easily achieve Brahm Gyan and other Ridhi-Sidhi powers. Thus, the seeker should make the most of his/her time.

Contemplation of the Self is full of bliss and peace. On the other hand, this body is false, sorrow-roop and is destructible. The true self is only the soul while this body is a horse that has been given to us for a predetermined time and then it will wither away. When this thought germinates in the conscious, wise people put this destructible body to constructive use by doing bhagti, sewa, charity even if they have to undergo countless hardships to accomplish them.

